

Interview H0052: with Yuthok Dorje Yudrön [tib. g.yu thog rdo rje g.yu sgron], (India, 1982) : Part No. 2 of 3

The interviewee was the sister of the late Surkhang Sawangchemmo and the first wife of Yuthok Dzasa. She discusses the political maneuvers of Taktra and Reting and about her father's divorce, demotion and then his appointed as the Doji. She describes what she heard about the Reting event as well as attitudes about the Chinese in Tibet. She describes her brother's going to bring Reting back to Lhasa from his monastery and the views of Janglocen Gung about traditional Tibet. Gelek Rimpoche also discussed the attitudes of the monks in Drepung when the Chinese arrived.

Q

Bribing and embezzling was happening everywhere. This was a different matter. It seems that most of the officials who were put down [tib. bsnyal] at the time of Reting, were pulled up [tib. bslangs] during the [Taktra](#) era. This was especially true about important positions. It seems that bribing with money is one side [but also] [Taktra](#) had pulled up the people who didn't support [tib. ltos] Reting and who supported [Taktra](#). This was because for [Taktra](#), the danger would come from the Reting side. What do you think about that?

A

You are right. Yes, they were thinking like that, and we also thought that if we asked for that position it would work out. If there was no hope for that, we wouldn't have asked for that position. Therefore, Kungö [Yuthok] also got the position of Doji (Governor of Kham). People were unhappy and surprised, and I heard that [Kapshöba](#) even said, "If Yuthok was the Doji, how would he be able to write petitions? Yuthok's writing was not good." Actually, even though Yuthok didn't write much, but his writing was good. After hearing this, Kungö was kind of aggressive and learned more and he did well during his term of Doji. At that time, the people said that Kungö was not suitable for the Doji, but he was able to do it.

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Q

Were Yuthok and [Langdün](#) related to each other?

A

Yes. A daughter of [Langdün](#) came to Yuthok as a bride and she gave birth to 6-7 daughters and 2 sons. She was the former wife of Kungö [Yuthok].

Q

At the time of [Taktra](#), did his [Taktra's] Chandzö have the main power? For example, in the beginning while Reting was in charge, the abbot had power, but later he didn't have much power. Instead, Reting's relatives had power. How about [Taktra](#)? Did the Chandzö have the main power?

A

I wouldn't know all those things, but when I looked at the situation, probably the Chandzö had the main power.

Q

At that time, how old was the Chandzö?

A

He seemed 2-3 years older than me.

Q

So at that time, he might have been in his 40's, right?

A

Probably, when I was 34-35 old years old, he might have been about 40 years old.

Q

What kind of person was [Kapshöba](#)? During the years 1934-1950 in Tibet, [Kapshöba](#) was a person who caused trouble. Was he really knowledgeable or what?

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A

His mind was most likely quick, and he could think of all kinds of things. He could make things good and also bad. People said that he was a kind-hearted [tib. bzang po] and generous person and that he kind of had compassion. But probably he was a very cunning person [tib. dbu bde po], and he would always stick to the people who had high positions.

Q

He was not a big or high Kudrak like one of the Depön Midrag [tib. sde dpon mi drag] [Note: the highest stratum in the aristocracy], right?

A

No. He was a just a lay official.

Q

Was he rich? Did he have many estates?

A

He was not very rich, but was not poor. He was as same as the ordinary lay officials.

Q

Did [Lungshar](#) have many estates?

A

No. He was also an ordinary lay official.

Q

What kind of things do you remember during the [Taktra](#) era? Was it a happy time? How were prices? How was the economic situation then?

A

At that time the price of the things was low, but money was not that abundant for the people.

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Q

The 100 [sang](#) [tib. srang] note came out then, right?

A

Yes. It was kind of so so [tib. de 'dra ra cig red]. It wasn't a happy period, but it also wasn't that bad. The price of things didn't go up until the Chinese arrived.

Q

Didn't the price go up a little bit during Taktra's time?

A

The price went up after the Chinese arrival.

Q

Before [Taktra](#), a [khe](#) of barley cost about 15-20 [sang](#), right?

A

Yes.

Q

Please tell us as much as you remember about the things that happened during the Regent [Taktra](#). Yesterday, we talked about appointing the [Kalön](#). After Surkhang, who was the second [Kalön](#) appointed by the [Taktra](#)? Was Surkhang the replacement of [Bönshö](#)?

A

No. He was the replacement of Nangchungwa.

Q

Why was Nangchungwa demoted?

A

He was not demoted. Didn't he become a monk in his old age [tib. rgan chos]?

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Q

Did he resign?

A

Yes, and then he became a monk.

Q

Probably, he was told to resign, right?

A

I don't know about that. Anyway, he was not demoted.

Q

At that time there was the trouble in Lhündrup Dzong [tib. lhun grub rdzong], right?

A

Yes.

Q

Were you familiar with this? It was the trouble with the [Sera Je](#) [tib. se ra byes] and the Ngagpa [tib sngags pa] colleges. It was said that they went to collect donations [tib. 'bul sdud] in Phembo [tib 'phen po] and they whipped the monk nicknamed "the bearded baby goat," Rebe gyau [tib. re be rgya'u].

A

I don't have anything to tell you about this. At that time, I was probably not there. I was probably at someplace far away.

Q

Where were you during the Reting incident?

A

I was in Kalimpong.

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Q

How did you hear about the Reting incident in Kalimpong?

A

I was staying in Gyami Tsering's [tib. rgya mi tshe ring] black house which was located at the front of Sandutshang [tib. sa 'du tshang]. It was Janglocen Gung [tib. lchang lo can gung] who told me what happened to Reting.

Q

At that time, everything was finished, right?

A

Yes. Reting had already passed away [tib. zhing la gshegs]. Sandu's wife Tsheyangla [tib. tshe g.yang lags] was there so we were talking to each other saying, "What shall we do?" It was kind of inconvenient [tib. 'tsher po] to talk with them about this event.[She was a relative of Reting]

Q

How did Janglocen tell you?

A

Right away he said, "Probably, there was a disturbance in Tibet about Reting. Then he said that the Regent Rimpoche [tib. rgyal tshab rin po che] had passed away. After that, we didn't receive any letters regarding this matter, but [Kapshöba](#) sent letters to many people and wrote all about the event. He also sent a letter to Janglocen and Jangling Bulag [tib. byang gling bu lags] [also known as Pomsur [tib. spom zur]].

Q

What did [Kapshöba](#) write in his letter?

A

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He wrote, "In the meantime, such and such things have happened, and I am sorry for that, but I didn't have anything to do with them." Since the letters were sent to people from both sides, he didn't write in detail about the event.

Q

Did he write, for the benefit of others [tib. dgongs pa gzhan don du gshegs] that the Reting Rimpoche had passed away, or did he write that he was killed?

A

He wrote that he had passed away. It was out of the question to write that he had been killed.

Q

What did he write?

A

He wrote that he had been imprisoned and that he passed away suddenly.

Q

Why are you saying that it was out of question to say that he was killed?

A

It was out of the question to say he was killed.

Q

Why? Do you mean it was not right [tib. ma 'os pa] to kill him, or what?

A

At that time, we didn't know what had happened, though those people might have known about it. He didn't write that in the letter. Janglocen showed me the letter. We were related to each other.

Q

When Janglocen ran away from Tibet, he wrote a famous letter. Do you know about this?

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A

No, I never saw that. What was the letter about?

Q

When he ran away from Kongpo, he sent a letter to the government in which he wrote, "Son of [Lungshar](#) Lhalu [sey](#) [tib. lha klu sras] was said to be the son of the false father Shelling Depön and it was worked out to get through it." [tib. lung phrug lha sras skyed byed shel mdar brdzus nas rgyu rkyen gyi go 'phud].

A

Janglocen Gung was a person who wrote a lot of letters.

Q

At that time, Janglocen, Künphela [tib. kun 'phel lags], and Apo Rabga [tib. a pho rab dga'] made a kind of association [tib. skyid sdug] for the Guomindang. Did Janglocen talk to you about this?

A

We didn't talk about this, but he said that he had a job. When I asked what the work was, he said, "I had something." He didn't tell me anything specific.

Q

Did he tell you anything about the purpose of their work? Did he say anything like, "The current system in Tibet is not good, and we have to do something"?

A

He didn't say much, but he said that the current Tibetan system was not good. We had made mistakes [tib 'phyugs] in the past. If we had gone under the British at that time, it would be good now and our country would be good and clean. Because it didn't happened like that, the country became mediocre [tib. khrig khrig]. He always said that. This was the thing about which he talked the most.

Q

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What did he mean mediocre? What were the things that had become mediocre?

A

Mediocre meant that people didn't have much happiness and that some people had seized the power and that the country hadn't developed in everything. Janglocen treated his servants kindly.

Q

After the Reting incident, did Janglocen say that it was good or it was bad?

A

He said, "All of them are corrupt or rotten [tib. rul pa]." As for the people like us who were practicing religion, poor thing! Janglocen had some errors in his ideology because he would say all of them were corrupt. Other than that, he was a very nice person. He said that all the laws were corrupt or rotten.

Q

What did Janglocen mean, "rotten"? Did he mean the government was corrupt, or the Kudraks were corrupt, or the monasteries were corrupt?

A

Yes. He said that the people in the monasteries were not practicing religion. He used to say that Dharma Pala, who built Saranath [the temple in Varanasi], was a great spiritual figure [tib. bdag nyid chen po] because he sacrificed himself, right?

Q

[Gelek]: Probably Dharma Pala was from Ceylon, right?

A

Yes. He built all the stupas in Saranath and his photo was also there. He sacrificed himself and was like the Buddha. He [Janglocen] used to say that it was not good for people who practiced religion to keep many estates. We had slightly different points of view.

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Q

[Gelek]: Actually, this was not a matter of different points of view. It was good.

A

Yes, but he didn't have much faith towards the Lamas. As for the monks, they were magnificent [tib. zhing khyad par can], but he didn't recognize them as magnificent. On this matter, we had differences. Anyway, we were just related to each other, and he was doing his things and we were doing our own things, and we got along well and didn't talk much about those things. He disliked it [religion], and we liked it, but he used to treat us very kindly.

Q

What did Janglocen say regarding the trouble of Reting? He just said that everything smelled rotten, right?

A

Yes, he always said that.

Q

Later, didn't your brother [Sawangchemmo](#) talk about Reting Labrang having relations with the Guomindang?

A

No, he didn't.

Q

Really?

A

Yes.

Q

I mean later on.

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A

No, he didn't. Later, he just told me a little bit about going to Reting, but he said that he didn't treat Reting harshly and he paid respect to him according to his position [tib. go bab sle shing]. Probably, that was true. But now in Tibet, there is some unpleasant talk regarding Reting.

Q

What kind of talk is it?

A

It's probably talk that is widespread, I will listen carefully and tell you. There is widespread talk regarding Reting.

Q

What do you mean?

A

The Chinese interrogated Lhalu [tib. lha klu] and [Kapshöba](#) about how Reting was killed and who had done that, and they told something. In those talks, my brother was clean. I have to tell you clearly who those people were. I can't tell you rubbish things. I am glad to see that my brother was not in there. Otherwise, they would have told them about that. My brother also told me that he acted tactfully and treated Reting in a gentle manner [tib. 'jam po].

Q

When I was living with Chönden La [tib. chos ldan lags] and [Sawangchemmo](#), although I didn't write them down or tape them, but I still remember when [Sawangchemmo](#) went to the Reting Labrang the first time with the soldiers, Reting Rimpoche called [Sawangchemmo](#) aside and told him, "Something has happened in the past, but those are small matters. I will return it to you." [the Treshong Estate] Didn't [Sawangchemmo](#) tell you about this?

A

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Yes, he also told me this. [laughter] My brother was knowledgeable. So now it is good. People didn't say anything about him. If he had done something bad to Reting, that would have been very bad.

Q

Did Reting tell [Sawangchemmo](#) that he would return Treshong?

A

Yes, he told him, "I will return Treshong to you. It doesn't matter; this is a small matter." [laughter] Then probably my brother told him, "It doesn't matter, there is no talk about this [tib. bka' mol 'di [tsho](#) mi 'dug]."

Q

Did [Sawangchemmo](#) prostrate himself to Reting?

A

Yes. He said he prostrated himself and treated him in a gentle manner and didn't treat him badly.

Q

Who was the first to arrive at Reting, your brother or Lhalu?

A

My brother was the first, I think.

Q

Did [Sawangchemmo](#) go with the soldiers?

A

No, he didn't. He said that he didn't go with the soldiers. It would not be good to go with the soldiers, because Reting would feel afraid. He said that Reting was also making pleasant talk with him when they reached Phembo.

Q

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What did he say?

A

Probably, Reting told my brother, "You should also do good." My brother said that he was harmonious [tib. mthun po] with Reting.

Q

Do you mean when he took Reting to Lhasa?

A

Yes. Probably he talked with him and didn't treat him harshly.

Q

What was the reason for taking Reting to Lhasa?

A

I swear by the Three Jewels that I don't remember this.

Q

He might have told Reting that there was trouble in Lhasa and I was sent by the Kashag to take you, right?

A

Probably, he told Reting, "In any case, please come to [Lhasa] and I will do anything for you [tib. ga re yin na'i zhu go]."

Q

This was the way he used to talk, right?

A

Yes.

Q

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Later, did [Sawangchemmo](#) tell you that he was afraid because there were monks on the way? What did he tell you?

A

Do you mean Reting Rimpoche? He said Reting was a little bit afraid.

Q

Do you mean on the way?

A

Yes, because there were the soldiers. About those things, my brother told him, "It doesn't matter."

Q

I heard that [Sawangchemmo](#) told Reting when they reached the Phembo Gola mountain pass, "Now we are going to send your monk bodyguard or Simgag [tib. gzim 'gag], and the younger servant [tib. gsol gzhon] to Lhasa, and we are going to take you alone to the Potala." Did you hear about this?

A

No, I didn't.

Q

[Gelek]: I saw this in a book printed in Lhasa.

A

Was it written clearly about this?

Q

[Gelek]: Yes, it was written that Surkhang [Sawangchemmo](#) said that. But [Sawangchemmo](#) was not involved in killing Reting.

A

The two of them were there, and they told the bottom line of the matter.

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Q

This was not their talk, it was said by Changöpa [tib. bya dngos pa].

A

Not this.

Q

Do you mean what Tsidrung Yeshe Thubten [tib. ye shes thub bstan], the one nicknamed "Nepalese" (tib, Pebo), wrote in his book?

A

No. Recently there was talk about that in Lhasa. When the Dalai Lama was in [Yadong](#), I went to Kalimpong and then I went to Lhasa.

Q

When it was decided that the People's Liberation Army would come to Tibet and then they liberated Tibet, what did you people think? Did you think that the system would remain as before, or did you think that they would implement reforms?

A

I thought that they might do a little reforming, but I never thought that they would do anything like this.

Q

What reforms do you mean?

A

I thought they would slightly decrease our power and take away a few of the rights that we had and make the ordinary people kind of good. I thought that they would leave us like this.

Q

Did you think in that way?

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A

Yes, I was thinking in that way because I didn't know much and I was not a learned person. My older brother and younger brother were very afraid of it.

Q

What did they say at that time?

A

What should they say? My brothers were with the Dalai Lama in [Yadong](#) and I came back to Lhasa. On the day when the Chinese came to Lhasa, we also cried. I was in Surkhang House on that day with my mother.

When the Chinese came, they brought the big photos of Chairman Mao and Zhude at the front, and there were quite a lot of soldiers. When we watched them from the window, I burst into tears saying that those bad people have come.

Q

In the beginning, did the Chinese act show-offish?

A

Not really show-offish, they were kind of calm [tib. lhing lhing]. At that time, there were 5-6 leaders [tib. dpon po] and they were acting tactfully and visiting the Kudraks and they also came to Surkhang. Among them, there was Phünwangla. He spoke Tibetan.

Q

In the past, in the Tibetan Government meetings, it was said that if the Chinese would come we will fight until all the men were exhausted and only women were left, [tib. pho zad mo la thug kyang] right?

A

Yes.

Q

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But in 1950, they just made a little bit of war. What was the reason for not making war [against them]?

A

It was because of the difference in the number of people.

[Dr. Goldstein interviewing Gelek Rimpoche.]

[Gelek, speaking English]: Mel La put the question to me, asking what I thought.

[laughter]

I do remember when the Dalai Lama was going to stay in [Yadong](#). In the early morning, I was eating [tsamba](#) dough balls [tib. spags] and a villager sitting in Gadong [tib. dga' gdong] told me, "Someone came," "The Dalai Lama. He left this morning." It was said that they left for India because the Chinese were coming. I remember feeling very sad and I even cried [laughter], thinking now the Dalai Lama was gone forever. That's my understanding.

Q

Did you think that you should leave, too?

A

[Gelek]: No, not at that time. I heard that Jawteng [tib. lcog steng] was leaving, and this and that fellow were leaving, and they talked about the two tutors, Ling Rimpoche [tib. gling rin po che] and Trijang Rimpoche [tib. khri byang], who were also leaving and I felt very sad. On the next day, I went to the ritual at the Drepung All-monastery Prayer Assembly [tib. tshogs chen], and I heard about the appointment of the two Sitsab.

Q

They were called Sitsab [tib. srid tshab], right?

A

[Gelek]: Yes.

Q

That was [Lukhangwa](#) and Lobsang Tashi [tib. blo bzang bkra shis], right?

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A

[Gelek]: Yes, Lobsang Tashi was a monk official. He was a Khenche [tib. mkhan che]. Both of them were known for their honesty and loyalty.

Q

Before that, had you heard in the monastery that Chamdo [tib. chab mdo] had fallen? What did people say? What did they say about it in the monastery?

A

[Gelek]: They did talk a lot. They said that Chamdo had been lost. I especially remember that people said Ngabö didn't fight properly and set fire to the armory. People said that Lhalu collected some kind of soldiers and wanted to fight, but they couldn't. The monastery people deeply understood that the Chinese were going to come. They also knew China would do something. [But] They never thought that they would drastically change everything. They always thought the monastery would remain the monastery and China would remain China. It would probably only affect the Tibetan Government [tib. sde pa gzhung], no one else. I think the majority were thinking like that.

Q

Did the monks in the monastery say that they should go as monk soldiers, sermag [tib. ser dmag], and fight?

A

[Gelek]: Yes, not only talking, some of them were already assembled as the Sermag and they went. At that time, they also were called the, "Flag-frightened regiment" [tib. dar 'dregs dmag sgar], which means they had a flag somewhere and when air blew on the flag, it made a noise. They were frightened and thought that the Chinese were coming, so they ran away. That's why it was called that.

Q

These were the monks, right?

A

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[Gelek]: Yes, I think they were monks. Actually, those Sermags had some name.
Do you [Mrs. Yuthok] remember this?
When they went there when the Chinese came, they were called the Sermag Regiment.

Q

At that time there were Mongolian people practicing religion in the monastery. Did those people know what was going to happen?

A

[Gelek]: There were very few people who knew. There were a few Mongolians who had experience and they were very upset. I remember that Geshe Ngawang Nyima [tib. dge bshes ngag dbang nyi ma] used to warn me, but nobody bothered and nobody believed them. Not even that, but in the late 1950's when there was some trouble in Kham, some [Khamba](#) Geshe also warned us, but we never thought that this would happen.

Q

In Drepung, there were some pro-Chinese agents. Were they saying that the Chinese wouldn't do bad things?

A

[Gelek]: I know a few of the Chinese monks, like Lobsang Thönyö [tib. blo bzang don yod]. My guess is that at that time these people were not sure what would happen. They were mostly Guomindang. They were not very sure where they would go. I was quite sure [they would] only set up the old Chinese medical clinic in Lhasa.

Q

Was that acupuncture?

A

[Gelek]: Not really acupuncture, they used a very small dry needle.

Q

Was that the golden needle [tib. gser khab]?

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A

[Gelek]: No, they used some herbal treatment. Those monks were active with the communists.

Q

Was that in 1950 or 1951?

A

[Gelek, speaking Tibetan]: It was long after that.

Q

The Chinese came in 1951, right?

A

[Gelek]: It was in between 1950-51.

[Yuthok]: My brother knew earlier - They stayed in Polinga [tib. spo [bo](#) gling ga] on the first floor of the house where we lived.

Q

Do you mean the Chinese?

A

[Gelek]: No, the monk called Jampa Gyurme [tib. byams pa 'gyur med]. I think at that time the monks who were working for the Guomindang in the monastery didn't know where they were [tib. tshod ma thig pa byas], and they were unsure. After that, when they stood at the side of the communists and started working for the communists, they just set up hospitals. I think at that time, the monks who used to work for the Guomindang, started working for the Communists. Though I was a child, I remember this happened in the monastery.

[Yuthok]: At that time, he was in the monastery and he lived near our house and worked on making thick broad bean sauce [ch. dou ban jiang] and that stuffs and sold them.

Q

They were not sure where they are, right?

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A

Yes, they were slightly afraid at that time.
[Gelek]: They were afraid of the new China.

Q

Did the Mongolian monks go to Lhasa or did they just stay there?

A

[Yuthok]: Those elderly Mongolians probably were religious practitioners, those were the young monks who did that.

[Gelek]: I am not sure about that. Some of them were good geshees who had knowledge in learning the scriptures. Many of them were real religious practitioners and they didn't have anything. One or two of them were working for the communists. One of them later became the abbot of Dülwa [tib. 'dul ba mkhan po].

Q

Was that Thabkhela [tib. thabs mkhas lags]?

A

[Gelek]: No, Thabkhela was from [Tsang](#). Dülwa Khempo's [tib. 'dul ba mkhan po] name was Thubten Jungne [tib. thub bstan 'byung gnas] or something . He was good at scriptures. Later, we came to know that he was a communist spy. It was for sure that he used to be the spy of the Guomindang in the past and later he worked for the CCP.

Q

[Yuthok]: Was he the person with blue eyes?

A

[Gelek]: Yes.

Q

[Yuthok]: Was he Geshe Yamphela [tib. yar 'phel lags]?

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A

[Gelek]: No.

Q

[Yuthok]: Was he the tall one?

A

[Gelek]: Yes.

[Yuthok]: I heard that he was still working for the Chinese later on.

Q

Why did you [Yuthok] think that Ngabö didn't fight properly in Chamdo?

A

[Yuthok]: Ngabö fought well and he also set the ammunition dump on fire.

[Gelek]: Yes, but he didn't fire guns against the Chinese.

[Yuthok]: He won't dare to shoot because so many people had come. Ngabö didn't do anything wrong.

Q

When the Chinese came to Lhasa for the first time, did the people come out to watch them or did they just remain inside?

A

[Yuthok]: They came out and watched and they also watched from inside the house and also from the roof.

Q

Did the soldiers come through the north or what?

A

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[Yuthok]: They came from the east side crossing the Kuru Bridge and they came along the [Barkor](#) [tib. bar skor] Street at the front of Surkhang house. I am not sure where they went on the first day.

Q

Was there anybody from the government coming to receive them?

A

[Yuthok]: Nobody was there. They came by themselves.

[Gelek]: I remember some of them were coming from the west side riding horses. Probably, those were the Chinese coming via India. They went behind our Labrang.

Q

Some of them came from India?

A

[Gelek]: Those were the Chinese like the Representative Zhang [Jingwu] Daibiao. I remember that they were riding horses and I remember I also clapped my hands and spit on them and they looked up and laughed. At that time, didn't some of the Khambas also go to receive the Chinese?

[Yuthok]: Probably not.

[Gelek]: Yes, they went to receive the Chinese officials.

Q

Who were the Khambas who went there?

A

[Gelek]: There were quite a lot of Khambas and there were also traders and there were also people from the government.

[Yuthok]: At that time, my younger brother Rimshi [tib. rim bzhi] told me that Geshe Rimpoche [Sherab Gyatso [tib. shes rab rgya mtsho] was our Lama. He had the priest patron relationship with Surkhang. At that time, there was an order for Geshe Rinpoche telling him not to come up [to Tibet] and my brother had to tell them about that and he felt

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very bad. At that time Geshe Rinpoche told him [Rimshi], "It doesn't matter. You people are not to be blamed. You didn't have the power."

Q

Who else was there with Geshe Rinpoche?

A

[Yuthok]: Who knows! I heard that there were some Chinese soldiers.

Q

Were there about 50 people at that time?

A

[Yuthok]: Yes, probably, there were about 50 .

[Gelek]: There were about 50 Chinese and there were also some of his Mongolian pupils and some other servants.

[Yuthok]: Yes, there was a servant called Kelsang La [tib. skal bzang lags].

Q

How many retinue did Geshe Rinpoche have at that time?

A

[Yuthok]: Probably, he had only 4-5 retinue.

[Gelek]: There were Mongolian and [Amdo](#) pupils also. I am not sure whether he had about 100 people in the retinue.

Q

What did Geshe Rinpoche say about the reason for coming to Tibet?

A

[Yuthok]: Probably, Geshe Rinpoche was only thinking about practicing religion.

Q

Did he tell you that he was for the religion?

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A

[Yuthok]: Yes, he said that he was for the religion and he wanted to see the Dalai Lama.

Q

Why did the soldiers come with him?

A

[Yuthok]: Yes, probably, it was said that it was not okay to have the soldiers with him.

[Gelek]: No, Geshe Rinpoche said that he had something to talk about with the Communists.

[Yuthok]: I didn't hear about this. It is not like that.

[Gelek]: Why did he take soldiers with him?

[Yuthok]: Probably, they told him not to take the soldiers with him. But, he said, "It is not okay if I don't take the soldiers. Probably, this had something to do with the Communists, right? Anyway, he was very much disappointed.

Q

At that time, was Geshe Rinpoche standing on the communist side?

A

[Yuthok]: Yes, he had to go to the side of the Communists. At the beginning, he went down at the time of the Guomindang and after that the communists [Answer not finished]

Q

Were those Guomindang soldiers?

A

No, they were Communist soldiers.

Q

That was in 1944 though, right?

A

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[Gelek]: Yes.

Q

This was before the Lhündrub Dzong trouble, right?

A

[Gelek]: Probably, this was later on.

[Yuthok]: It was at the time of the Regent [Taktra](#).

Q

Were you [Yuthok] in Tibet at that time?

A

[Yuthok]: I was not in Tibet.

[Gelek]: When did Rimshi go there?

[Yuthok]: When I went to Kham, Rimshi was in the north. Probably, it was after that in 1947-48.

Q

Did he try to come once earlier?

A

[Gelek]: No.

Q

The British say that the monk was sitting in Lhasa, that can't be wrong. I don't remember exactly.

A

[Gelek]: Maybe. Geshe Sherab [tib. shes rab] [Answer not finished]

Q

I heard that at one time in the Kashag, Surkhang [Sawangchemmo](#) angrily told [Kapshöba](#) something strong. Do you remember that?

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A

[Yuthok]: I don't remember that clearly, but he said that he told [Kapshöba](#) something.

Q

[Gelek]: Was that when [Kapshöba](#) was [Kalön](#)?

A

[Yuthok]: Yes, at that time, [Kapshöba](#) was almost kind of doing that [declining].

Q

[Gelek]: About 15-20 days after that, [Kapshöba](#) was diminished.

A

[Yuthok]: Probably, it was something like that.

Q

What was the reason for the two of them not getting along well?

A

[Yuthok]: I didn't know about that. I don't think that they had many reasons because [Kapshöba](#) was not a very reserved person [tib. ljid khog ljid po] and he was just saying something [carelessly] [tib. sba sba sba] from his mouth. After [Kapshöba](#) was demoted, he came carrying a [khata](#) to our house saying that he wanted to see my mother. [laughter] Before that, we didn't have much relations with him, but he was kind of clever [tib. mkhas po].

At that time, [Kapshöba](#) always used to say Tashi Delek [tib. bkra shis bde legs] as the greeting. Otherwise, usually in Tibet, people would say that only at the time of the New Year. After [Kapshöba](#) said it, everyone started saying that. It is good to use that when we meet Tibetans.

Q

It was like saying hello, right?

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A

[Yuthok]: Yes. We didn't have much to talk when we meet people. We can't just ask them where are you going? So it is good to say Tashi Delek.

Since he [?] was related to him, he had to take care of him. Otherwise, probably the Dalai Lama also didn't have much hope for him.

Q

Why?

A

[Yuthok]: It was because the Dalai Lama had to do something and take care of his old servants and he was regarding the religion as the main thing.

[Gelek]: Two of you misunderstood each other. This was not what Mel La said. When the Dalai Lama was young and when [Taktra](#) was the king, at that time, the [Yabshi](#) and [Taktra](#) didn't get along well. Probably, this was kind of caused by the [Yabshi](#). Anyway, they didn't get along well.

[Yuthok]: Oh! you mean [Yabshi](#) and [Taktra](#), right?

[Gelek]: Yes, because of that, the Dalai Lama also didn't like [Taktra](#).

[Yuthok]: Oh! I see. The Dalai Lama didn't have any dislike towards the Regent [Taktra](#). Probably, he might have that [dislike] a little bit to the Chandzö Chemmo [tib. phyag mdzod chen mo], right?

[Gelek]: In Tibet, the [chandzö](#) was good for making excuses [tib. [lag](#) pa phyis sa], right? [laughter]

Q

Yes, it is very difficult to understand why people blamed the [chandzö](#) for doing all the bad things, right?

A

[Yuthok]: That is correct.

Q

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I think at the time of the [Taktra](#), he issued a proclamation against the father of the Dalai Lama (tib. Gyeyab [tib. rgyal yab]) and he kind of demoted [tib. gnas dbyung] him, right?

A

[Gelek]: Not really demotion, but they issued the proclamation.

Q

They insulted him. Do you [Yuthok] remember this?

A

[Yuthok]: Oh! I see, you are right. At that time, the father of the Dalai Lama acted kind of powerful and bossy [tib. dbang chen po]. Once, on the 2nd of the New Year, one of our servants was in the Potala. He probably didn't do anything, but the father of the Dalai Lama said that the servant looked at him angrily and had him imprisoned right away. [laughter] He was Kungö's [her husband's] servant, and he was called Samten Lhadar [tib. bsam gtan lha dar].

After that, we had to tell the Dalai Lama's father, "The father of the Dalai Lama might have looked at him from his own perspective [tib. gzigz phyogs]. Actually, he didn't have anything in his mind." After about 2 days, he forgave him and he was released. So [Taktra](#) might have told him something, right? Otherwise, he wouldn't have done anything.

[Gelek]: He issued the proclamation [against the father]. This was spread widely.

Q

I heard that the mother of the Dalai Lama, Gyeyum Chemo [tib rgyal yum chen mo], came to the Kashag. Did she come?

A

[Gelek]: Why did she come to the Kashag?

[Yuthok]: Oh! yes, I heard that she came to the Kashag. This is correct. She claimed that the government was not supplying her needs well and she burst into tears.

[Gelek]: Was that after the Gyeyab died?

[Yuthok]: At that time, the Gyeyab was alive. The guardians [tib. 'tsho 'dzin] of the [Yabshi](#) family were Shasur [tib. bshad zur] and [Dombor](#) [tib. gdong por]. She claimed that they didn't treat her well.

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Q

I heard that this was the first time a woman had come to the Kashag, was that correct?

A

[Yuthok]: It was as you said, but she might have gone there inattentively [tib. snang med], because she didn't know much about the rules. She is not to be blamed, because Shasur and [Dombor](#) couldn't understand her language well when she was speaking the [Amdo](#) dialect.

Q

Did she speak the [Amdo](#) dialect or Chinese?

A

[Gelek]: They didn't speak the [Amdo](#) dialect. They just spoke a strange language, like Siling Chinese.

Q

It wasn't Tibetan, right?

A

[Gelek]: No. In the [Yabshi](#) family, they would speak a strange language which sounds like ta ta ta. Even now they speak that language. [laughter]

Q

Lobsang Samtenla [tib. blo bzang bsam gtan lags] spoke good central Tibetan language, right?

A

[Gelek]: They came to Tibet in their childhood, but usually when they gathered together they spoke their own language. It wasn't real Chinese. It was kind of a nauseating [tib. skyug bro po] Qinghai dialect.